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## Notes and Opinions.

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**The American Revised Bible.**—A most extraordinary discussion has been carried on during the last few months in the columns of the *Sunday School Times* between the representatives of the American Revision Committee and those of the Oxford University Press. As our readers will doubtless recall, some months ago the University Press published a new edition of the Revised Bible in which the early preferences of the American revisors were incorporated in the text. The edition was marked "copyright in America," although the copyright could have applied only to the marginal references. The surviving members of the American Revision Committee, who have retained their organization, have almost ready for publication a translation of the Scriptures which shall express their present opinions as to proper translations. It seems that in 1886, when the Revision Committee finished its labors, the American revisors agreed that no edition in which their preferences should be incorporated in the text should appear before the expiration of fourteen years. Through some misunderstanding—to use as charitable a word as possible, for its representative seems to have interviewed Professor Thayer as to publishing the edition—the University Press judged that the American revisors never intended to get out any other edition, and just before the expiration of fourteen years published "The American Revisors' Edition." Today the American revisors repudiate this title, and declare that many of the readings introduced have been rejected by them.

The whole matter is most unfortunate. The only thing that we can hope is that out from the controversy there shall arise a greater demand for the American standard edition of the Revised Bible announced by Thomas Nelson & Sons, which contains the results of the more careful and thorough labors of the American Revision Committee during the last thirteen years.

**A Proposed Moslem University.**—In the *Asiatic Quarterly Review* for April, 1899, Salahuddin Khuda Bukhsh, B.A., makes a plea for the foundation of a Mahomedan university in India, to which should be

affiliated all the Moslem schools and colleges of the country. Mr. Bukhsh maintains its beneficial effects would be immeasurable and incalculable, that it would create greater unity and harmony between the Moslems in different parts of India, awaken interest in the oriental languages, furnish opportunities for specialization, and cause political education to follow in the wake of social education. In answer to the objection that such an institution would intensify the differences which already exist between the Hindus and Mahomedans, Mr. Bukhsh argues that the only power that can hush the discords and compose these differences is education. The cost of the university is estimated at ten lakhs of rupees, and subscriptions have been invited.

Such a proposition as this sounds somewhat strange to American readers, but that it will be judged worthy of careful consideration in England appears from the somewhat similar proposals made in regard to the Gordon College in Khartoum.

**The Family of Matthew.**—In the *Presbyterian and Reformed Review* for April, Dr. Dunlop Moore has a very ingenious article upon "Family Influence upon the Gospel of Matthew," in the midst of which he attempts to decide as to what family the apostle belongs. His argument is as follows: Matthew is the son of Levi, but Levi, according to Mark 2:14, is called the son of Alphæus. In Mark 3:18 James is also called the son of Alphæus. The mother of this James was Mary, whom Matthew makes an equally conspicuous figure with Mary Magdalene in connection with the death and resurrection of Jesus. She was, in other words, the mother of Matthew, and it is for this reason that she figures so prominently upon the pages of his gospel. There is one serious difficulty with this argument, if not more, and it is the identification of Mary the wife of Clopas (John 19:25) with Mary the wife of Alphæus. Dr. Moore regards Alphæus and Clopas as Greek representations of one Hebrew name, but his transliteration will be adopted with some hesitation.